



# COMMUNITY SERVICE NEWSLETTER

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*COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.*

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## oakwood farm of the emissaries of divine light and the art of living seminar

by Dan Christenberry

*I don't think that communities of themselves provide much of an answer to the world condition. I do, however, see those who are compelled to live communally often are more open to the new rhythms and pulses Life requires of any who will not just herald a New Age, but let Heaven appear right here on Earth through their living.*

*David Thatcher*

In late September 1987 Bob Brown and I visited Oakwood Farm where we attended an Art of Living Seminar presented by the Emissary Foundation International, the educational arm of the Emissaries of Divine Light (EDL). Oakwood, the Emissary center for the midwest, is one of several in North America, and one of over 180 worldwide.

A survey of Emissary publications indicates the global nature of their interests--The Renaissance Educator, Business Dynamics, Renaissance Woman, and Healing Currents (for whole health professionals). A recent issue of Integrity International, the EFI journal, reported on Stewardship Farming at seven Emissary farms in North America, on the Fourth World Wilderness Conference in Colorado, and on the USSR/USA Entertainment Summit in Hollywood and New York. The summit examined the damaging stereotypes

each country has reinforced in movies and TV, and also sought to move participants beyond "enemy" roles. These publications, and Emissary training in general, seek to create connecting points for people of integrity who assume responsibility for providing a creative and uplifting influence in the world.

Oakwood Farm, located east of Muncie, Indiana, was purchased in 1963 by Bill and Betty Hudson, who donated the land in 1974 as a site for an Emissary community. The 29 residents enjoy a mix of life styles. There are commuters, farmers, a mechanic, cooks, retirees, Emissary trainers, and homemakers. Some live in groups and others in family houses. Presently 12 adults work in the community on Oakwood and EDL regional responsibilities for which they receive room, board and a stipend. Six adults employed outside the community pay for room and board. Another six adults have retirement incomes and assist in various community responsibilities. There are also five children living at Oakwood. Those with outside incomes may make donations beyond room and board costs.

Oakwood Farm is an intentional community of individuals dedicated to creating and sustaining a loving and stable home atmosphere. Within this home setting they have created

an integrated classroom to provide training programs for a steady flow of visitors--Emissaries (200 in the midwest) and others coming for conferences or quiet retreats, weekend or week-long seminars, or gatherings on such topics as business, fine arts, education, or health.

The Art of Living seminar, AoL, that Bob and I attended, considered the history and purpose of "man, male and female". On this continent AoL uses the Bible to interpret cultural history. In India AoL refers to the Bhagavad Gita. Using the historical spiritual texts of participants around the world, AoL seeks to confirm our basic life purpose, which is to tend the Garden--symbolically, the Garden of Eden; more generally, the Earth as a whole. Of course, we are responsible for stewardship of our beautiful individual bodies and spirit, as well as the rest of Life.

On our last night there, Bob and I met with Rick Lathrop of Oakwood to update him on the recent Fellowship for Intentional Community meeting at East Wind. To use Rick's words, we "spent several hours discussing FIC directions and purposes, which for me was a potent and significant time." Being in the afterglow of three intensive days and nights together considering the Art of Living, our time together was very stimulating and insightful. The basis for the statement printed on the front of the FIC brochure was conceived in that late night meeting.

Oakwood Farm has three single-family brick ranch houses, a large, old frame farm house, a duplex with two extra sleeping rooms attached for guests, a rock-faced sanctuary, and a new, high-ceiling communal dining and meeting hall with a lot of large windows overlooking the farmland. This central building has a big, spacious kitchen with steam-heated serving tables, an institutional dishwasher, walk-in cooler, plenty of cooking and counter space, and a small office for the chief cook. (The food was excellent and plentiful, much of it home-grown!) A lower floor in the central building houses five large bedrooms and a spacious utility/workroom with a walk-in freezer, washing machines and pingpong table.

While I was there Rick said that they were

about to start building a major addition to the farm house. That is now complete, providing seven new bedrooms for guests and additional residents. Just before we arrived, Emissaries from around the midwest held a work conference during which they renovated and expanded their storage building.

The farm has 326 acres bordering on the White River with 80 acres of woods and the rest in fields, pastures and a modest, very productive apple orchard. They have seven farm buildings and three tractors supporting a very active farming program and a beautiful vegetable garden, which is located in front of their dining hall.

Looking back at my Emissary training experience at Oakwood Farm, I am first impressed with the sincerity and depth of thoughtfulness of the Emissaries at Oakwood. The material presented in the seminar affirmed my long-held belief that we are each decisive aspects of the connected, universal Life Force, that we are naturally good, and that our innate will is to work in harmony with each other, regardless of the perceived obstacles that stand between us.

Over the course of the seminar we saw several pre-recorded tapes of Sunday talks by the late Martin Cecil, the British Lord Exeter, who was the founder of 100 Mile Lodge community. Until he passed on in December, 1987, he was the Emissaries' widely respected international leader. We also viewed tapes of talks by Michael Exeter, Martin's son. These talks were very interesting--inspiring, thoughtful, often humorous and always relaxing!

Each Sunday these talks, or considerations, are delivered without notes. Sometimes considerations are broadcast by phone hookup from a base meeting to several Emissary centers around the world. Martin, Michael or other speakers, as described by David Thatcher, "seek to focus and express factors useful in personal living which relate to currents of life moving in the moment." Those gathered at centers not on the phone hook-up view recently recorded considerations, hear transcripts of these talks, or hear similar extemporaneous considerations which take place locally.

In my time with the Emissaries, I was very interested in learning more about their

authority structure. Each center has a male Unit Coordinator. If he is married, his wife coordinates the women's activities. Other center tasks are assumed by designated leaders who take authoritative responsibility for those tasks. Yet, there is a high value placed on individual responsibility which seems to balance against possible abuse of authority. Emissaries choose when to leave their assumed leadership tasks, or move from one center to another, or from the centers back into "mainstream" living situations.

On the spiritual plane the Emissaries appear to support a hereditary hierarchy composed of the families of Lloyd Meeker, Sr., and Martin Cecil. The Emissaries of Divine Light are united in a spiritual and administrative structure composed of an executive director, Michael Exeter; an executive council of 5 men and 7 women; regional coordinators; and local coordinators called servers. As Bob Brown points out, by maintaining individual financial independence, most Emissaries are not tied to their spiritual hierarchy except by their own free will, just as in a religious organization.

The EDL centers are each financially independent and self-supporting. Each of the Emissary publications and professional associations are based on individual initiative. Various committees and coordinators focus specific areas of community life. The several thousand Emissaries around the world appear to have found a compatible mix of hierarchy and personal expression that has helped them create a personally supportive organization.

Emissary communities are well-financed, with a strong international hierarchy, and consistent follow-up work. They have built a world-wide network of motivated, well-traveled people who sense their own "angelic" power. In fact, the Emissaries have been networking for over forty years and have developed a very smooth, even polished, organization. When others of us create joint ventures with them, we should take care to maintain a substantial participation level. Otherwise, their experience, contacts, resources and follow-up capacities may overshadow us!

Taking another direction and looking into myself, I sense a hesitancy to believe anyone

with a spiritual program, or sense of direction, that is so clear as the Emissaries'. Yet, even though the Art of Living seminar is certainly very clear-cut, it is still open-ended, with room for great diversity in individual expression in realizing our common purpose for being.

I think, without confirmation, that the Emissaries are aware of the skepticism some of us feel toward devoted spiritual message-bearers. They are consistently cautious in their interactions. Personal intimacy seems to come very slowly. Much is left unspoken purposefully, to be communicated nonverbally. Yet, when direct questions are asked, even of the most personal nature, careful, limited answers are always provided, and in good humor, too.

On at least two occasions at Oakwood, Bob or I pursued lines of inquiry while receiving a series of abbreviated, cautiously worded responses. In both instances, I was satisfied with the genuine and, ultimately, complete answers that I received. But, without self-confidence and determination, we would not have continued to ask the follow-up questions necessary for me to achieve understanding.

Interactions with David Thatcher at a Stelle conference yielded the same conversational dynamic consistently; so, I think I am describing more than just the conversational style of a single Emissary. Although such a cautious, deliberate interaction style can generate skepticism, or even suspicion, I attribute the Emissaries' style to the care with which they approach their mission.

They are using their powers, and encouraging others, to identify and enhance connecting points for expanding our creative and uplifting influence on Earth--The Garden. Even though Emissaries have made significant contributions around the world over the last forty years, the sheer magnitude of the mission may generate skepticism or suspicion. Could it be that Emissaries developed a cautious, deliberate style only after first encountering skepticism or suspicion, or was it the other way around?

*Dan Christenberry is on the Board of Directors of the Fellowship for Intentional Community and lives at Shannon Farm, Virginia.*





# Interdependence of School and Community

by Gregory Smith

For several years my concerns about education have centered around ways schools and communities can reflect and be more responsive to one another. I suspect one of the reasons for the decline of American public education over the past twenty years can be tied to the breakdown of the community or neighborhood school. The early sixties drive to turn schools into educational factories in the interest of national defense and cost-efficiency may have broken the thread of relatedness which made public education work up until that time. By making many students faceless participants in the crowded classrooms of consolidated junior high and high schools, educators may have unwittingly undercut whatever processes lead to a sense of social responsibility and interconnectedness. Certainly, alienation, unbridled individualism, and disaffection existed before the seventies and the eighties, but I think most observers would agree that what we're witnessing is a new phenomenon in terms of its scope. My guess is that schools are partly the cause of this problem, and that schools may embody part of the solution.

What I want to investigate are the processes that may lead to a sense of social responsibility and interconnectedness. Before moving to Honolulu last August, I taught for six years at a small Quaker boarding school, the John Woolman School, in the foothills of the Sierras. My experience there was rich and illuminating. What I found was that students who had been lost in large urban schools and some large rural schools, students who had been caught up in drug abuse or not-so-simple failures, underwent remarkable transformations when they began to see that each of their actions had an impact on other members of a small community. Not only did their social behavior change, but also their academic. Students who had cut themselves off from learning became engaged and engaging participants in our classrooms. For several years, teaching was a daily delight.

One of the things which made Woolman work was the fact that we necessarily saw each other as whole people. I wasn't just the English and music teacher. I was the guy you washed pots and pans or dug a ditch with, the person you sat across from at breakfast, the friend who comforted you when your mother was dying of cancer, the buddy you challenged to jump off rocks at the river. As a result, we were open to one another in ways most people rarely are. The learning and growth that happened within this context were substantial and important, both for students and for staff. What we grew at Woolman was not only higher SAT scores but people who were responsive and concerned about the lives of their fellows.

I see Woolman as a model for what all schools could be, but because it is small, rural, and boarding, what works there is not easily transferrable to most ordinary school settings. I'm experiencing that now as I teach at a small private day school in Honolulu originally set up by a Quaker, though never officially under Friends' sponsorship. The time to form that sense of community doesn't exist, and our classes, though small and potentially intimate, are prone to the same forms of disaffection and irresponsibility which plague most public schools. The answer does not seem to be simply smallness, low student/teacher ratios, a concerned staff. The process seems to involve other elements. I want to know what they are and whether there is any way to create affordable and acceptable public educational systems which might embody them. In ways this seems like an unreasonable goal, but I've seen it work and known the joy it can produce.

In part, I suspect the road to this may lie in seeing schools as focal points for neighborhoods. In small communities, this still happens. Football and basketball games provide an opportunity for large numbers of people to support the activities and lives of their young. But these gatherings are generally artificial and divisive. Might there not be ways to channel this desire to feel that we are part of a town or a neighborhood into more constructive and life-enhancing activities? As we did at Woolman, might it not be possible to engage students in the real work of the community--allowing them to be involved in neighborhood improvement projects, care of the elderly and young, provision of services for the needy or handicapped, not as a specialized educational

opportunity for the few, but as an integral part of the school program from the beginning? Perhaps by doing this schools might initiate a resurgence of neighborhood feeling and in doing so benefit from the increased sense of relatedness and responsibility the children of those neighborhoods would then bring to the classroom.

In pursuing an advanced degree what I'd hope to achieve is a knowledge of places where experiments like this may have been carried out, a knowledge of how education is handled in more traditional village and town settings in other cultures, and perhaps a knowledge of how different religious groups attempt to maintain a sense of community through their separate educational systems. My hope would be that through this study I would come to recognize more clearly what processes lead to a sense of interconnection so that I might be able to help create school-community settings which would recognize the symbiotic relationship between classroom and neighborhood, use it and nurture it, and develop learning and teaching modes which would help us live with one another in meaningful and supportive ways as well as providing the academic background we need for economic survival in this society.

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*Gregory Smith is working on his Ph.D on Educational Policy Studies at the University of Wisconsin. He is also working as a researcher at the National Center on Effective Secondary Schools on a project studying programs for potential drop outs. He taught for six years at John Woolman (Quaker School) outside Nevada City, CA. He welcomes correspondence and the names of articles or books dealing with the subject of this article. His address and phone number are: Eagle Heights 908-D, Madison, WI 53705, 608/238-9279.*



## The Past Rules the Future, But Men Can Create a Great Past

by Arthur E. Morgan

*The following article first appeared in Community Comments November, 1957 (Vol. XV). It was the fourth issue of a series on "Fundamental Principles for Resolving Future Social Crises."*

Human greatness is a product of slow, gradual growth, often unnoticed until need or favorable circumstance call it to full expression.

Several years ago a study was made of names in Who's Who in America from Massachusetts as compared with those from Virginia. It was reported that in proportion to population there were several times as many from Massachusetts, though Virginia stood approximately next in order in the nation. Of names in the "Hall of Fame", approximately half are of persons from within a hundred miles of Boston, while those from all Virginia and fifty to one hundred miles beyond its borders are about a third as many.

Was not this difference due in part to the fact that among early settlers to Massachusetts and its environs there were a considerable number, even if a minority, who came in the hope of fulfilling a quite definite pattern of life which they and their forbears, "The Seekers", had pursued for two centuries in rural England? During that long period these humble followers of the teachings of John Wycliffe had lived bravely and persistently for their convictions, against great hardship and persecution. There had slowly developed a ruggedness of character and a clarity of purpose which, in a time and place of freedom and opportunity, sprang into greatness in many fields.

After centuries of seeming inactivity some new development may seem to start things off toward new goals. Then the world looks open, and we seem free to take any course we will. Yet what emerges then will have been largely determined by what went on during the long "uneventful" period. If no great pattern has been formed through the long years, then new

opportunity, though free from external restraint, will chiefly reproduce the pattern of the past.

The industrial revolution illustrates this principle. Before it occurred, life for the average man was a hard grind. With steam and machinery there came immense increase in productivity of labor. Had there then been in men's minds a great pattern of purpose, life and action, the lot of men everywhere might have been quickly bettered, with diffusion of education and general culture, and great increase of human dignity and purposefulness.

However, the new, prosperous industrialist saw no picture to imitate other than that of the privileged feudal baron. That imitation led him to create an industrial feudalism with ostentatious wealth for the few and grinding servitude for the many. For lack of a slowly developed great and fine pattern of a new society, there was lost to both high and low for a long period the joy of a great adventure in building a new world, and there followed a long bitter class struggle. The lack of that vision still clouds our economic life.

And so it has gone through the ages. In ancient Egypt when effective management of agriculture in the Nile valley resulted in vast surplus wealth, the entire nation might have been brought to a high level of economic security, housing, education and culture. But no such picture existed to be fulfilled. Instead, through the despotic course of pyramid building this very abundance was turned into what was perhaps the most cruel and ruthless servitude of a whole people the world has known.

With discovery of atomic energy, because of the lack of a clear picture and conviction, the possibility of vast increase of available power is being turned into a super instrument of fear and hate. As though because they knew that wars are made in the hearts of men, each of the two main powers is intensely engaged in mutual recrimination, and in inciting suspicion, fear and hatred of each other, each forgetting or denying its own barbarities, thereby creating an unreal impression of contrast to the other. It is almost as though there is a determination to leave no stone unturned

to insure that the hearts of men will be in the condition which causes war to occur.

Thus the world finds itself near a crisis with no clear picture of how to turn vast new forces from destruction to beneficence. Such a picture does not emerge suddenly, but is the growth of generations or of centuries. Because there have been glimmerings of such a picture in men's minds and hearts there is possibility that we may pass this crisis safely.

If preparation must be a matter of generations or centuries, how can men ever prepare for the future? How could the people of the year 1300 have been preparing for the discovery of America two centuries later; or in the year 1500 for the industrial revolution, which no one dreamed of; or how from the year 1700 prepare for the age of atomic energy when there was no least hint that such a day would come?

The answer is that whichever of these earth shaking events might occur, the same fundamental preparation would have served the purpose. Had the discovery of America come to men of free minds, of good will, and of a strong sense of social responsibility, there would have been an effort to deal fairly as friends with those already here, and a purpose of making the settlement of the new land an opportunity for establishing its society with justice, good will and a sense of brotherhood. It is largely because some of those who came had such background and purpose that America did develop qualities of greatness. Had the atomic age come to a world, or to even a single great country, imbued with a spirit of good will, fair play and a strong sense of social responsibility, and with a spirit of inquiry free from mythology, propaganda and emotional bias, there probably would be no menace of atomic war, but a promise of lifting age-long economic burdens.

The same will be true of the future. We do not know what new crises or discoveries will burst upon the human scene, though we have intimations of a few of them. Yet whatever those unheralded comings may be, the same kind of preparation or lack of preparation, or confused mixture of preparation and lack of it, will determine the outcome. We must not neglect the affairs of the moment, yet

fundamentally the preparation which in large outline will determine human destiny, including our own, is not the concern of a decade or two, but of generations or centuries.

It does not follow that we must wait for generations or centuries for clear purpose and good motive to bear fruit. We inherit the work of generations past, just as coming generations will inherit ours. Americans in considerable degree have been good neighbors among themselves. In our relations with outsiders we have frequently given evidence of good will and fair play. The urge to take over Mexico because of its minerals and other wealth, which was strong in some economic circles in the first quarter of this century, was successfully resisted by the spirit of America. Our control of Cuba and the Phillipines was not made the occasion for political or economic subjugation. . . . However, the times ahead call for far clearer standards of action.

To a very large degree the qualities which make a people great are in the cultural tradition--in the habits, attitudes, convictions and ways of thinking and feeling which are passed from person to person in the life of the community. If we break that thread of transmission, those qualities may disappear. The early Latins before the founding of Rome, were vigorous, courageous, moral, thrifty, and industrious. Some centuries later the descendants of these same people were indolent, morally lax, craven, and parasitic.

How did such a change come about? As the structure of family and community life disintegrated with the changing conditions of society, those intimate contacts of childhood with parents and neighbors, by which the quality of life is transmitted, no longer existed to such an extent as to perpetuate the more sensitive elements of the culture.

Today more than ever the trend of events, both now and for the long future, calls for clearer insight, outlook and judgment. Yet in this period of great need we are faced with a wide spread tendency to decay of family and community life through which the best elements of our culture have been preserved and refined. These are not the conditions which preserve and refine those qualities of greatness by which people meet great crises.

America does have strong elements of fine quality. If these can be kept vigorous and can be increased, our country may rise to the level of the issues which beset us and to those other issues of perhaps even greater import which as yet are not above the horizon.

*Editor's note: The complete series of four pamphlets written in 1957 by A. E. Morgan on "Fundamental Principles for Resolving Future Social Crises" is available from Community Service. We are adding a fifth pamphlet of his called "What Can We do That Will Count?" These five may be purchased for \$5 including postage. Though these were written 30 years ago, most of what Arthur Morgan has to say is as relevant today as it was then.*



*The following poem appeared in the July 1987 issue of DAILY WORD published by Unity School of Christianity in Unity Village, Missouri.*

#### TREE OF LIFE

*By James Dillet Freeman*

If ever I should not be me,  
I think I'd like to be a tree.  
Trees never seem to need the thought  
That they should be what they are not;  
They are content. When winds blow loud,  
They bow, and they are not too proud  
To let birds roost among their boughs  
Or share their shade with sheep and cows.  
They love the sun, and also love  
The rain, and without push or shove,  
Just by the fact that they breathe there,  
They give the world a sweeter air.  
Trees live a century or so,  
And all the while they live, they grow!

# Commentary



On Ernest Morgan's book review of Hope for the Future which appeared in our March/April NEWSLETTER.

by Griscom Morgan

Ernest Morgan's review of my book Hope For the Future in the March-April Community Service NEWSLETTER brought up-to-date some of the economic issues I dealt with and added significantly to the program I was presenting. But Ernest failed to recognize and mention the new insights and developments of understanding that justified my publishing the book at this time with its sequence of argument and evidence about population control as a universal of human societies. Our monetarist monetary system caused the breakdown of those controls in consequence of unemployment as a corollary to that economic order.

My booklet is not just a collection of essays on economics and sociology, but an organic sequence and unity binding the two together in dealing with fundamental issues of human society. The relation of economics to population control has been completely missed in current thinking. My contribution on that subject to the 1968 annual meeting of the American Association for the Advancement of Science, devoted to the subject of population explosion, I used in connecting the two subjects. For, contrary to the dominant current thought on the subject, a high death rate was not the major source of limitation in population through most of human history. The advent of modern medicine, reducing the impact of contagious disease, was not the source of the population explosion the world is so suffering from.

Ernest Morgan wrote "For centuries Europe was swept by periodic plagues which killed half of the people thus thinning the population down to a viable level." That was not the background of European society. The black death, as my booklet shows, only helped society to drop population controls as a fundamental of a social order. It was before the advent of modern medicine that the most rapid increase in population that

we have record of took place among the new European settlers in America. They displaced the Indians who had rigorous population controls. And throughout the world it was the small community with its dependence on limited areas of land that made these controls necessary both to avoid the tragedy of exhausting the food sources, and also, to a significant extent, keeping those least fit from having children.

It was the advent of hoardable money as the medium of exchange, with the breakdown of solidarity of the small community in consequence of the unemployment that follows scarcity of the essential medium of exchange, that left the unemployed alienated from the community and without commitment to limit offspring. The period of Europe's use of unhoardable money--so long before the advent of modern medicine--was a period of effective population control--temporarily affected by plague that wiped out much of the population.

To balance out the wholeness of my economic-sociology report on how to avoid civilization breakdown I show how the faulty economy forces the cream of the population off the land into the metropolises where, as demographer Warren Thompson has stated, they "prevent their victims from participating in the future because they sterilize them . . . any civilization that thus sterilized a large part of its population cannot possibly endure."\* I show how this happens and how it can and must be avoided, and give evidence that it can be accomplished.

\*In the AAAS meeting on the subject the demographers from over the world, to the shock of science journalists, were unanimous that large cities destroyed inhabitants' capacity to reproduce. United Nations demographer Ulla Ullen observed this was a relief to the population explosion, and European population council chairman Paul Leyhausen responded that she would have cities used as Hitler used the death camps.

Hope for the Future is available from Community Service for \$3.00 postpaid.



# Readers Write



## ABOUT ENGDAHLS VISIT TO MITRANIKETAN

We had a very heartwarming visit from both the Engdahls and the Tuckers, during their recent tour of India and Nepal, together with a number of other friends in their group. The Tuckers had visited us years ago, whereas the Engdahls came for the first time. We were overwhelmed by their presence, even though it lasted only a couple of hours, as they came with a team of donors sponsored by World Neighbors. We are glad to know that they have been much impressed by their too short a visit.

Kindly remember us to Griscom. I don't know whether I shall ever again get to the U.S. and Yellow Springs. We send you all in the family and in Community Service, best wishes. Please let us know if there is anything we can do from this end to promote the objectives of Community Service, Inc. in this part of the world. There is very much to be done in this strife-stricken world. At present a group of thirty-five Humanity Faculty students from U. P. S., Tacoma, is staying with us for a period of four weeks.

We are now taking up more activities to intensify and consolidate our program. Still, there is a lot more to be done in every section which we have initiated. Apart from soil and water conservation, we have taken up health education as a very important item of work.

Now we are developing Sericulture in this area with technical guidance from the Central Silk Board. It is also a challenging new occupation, especially both for school and college girls, and school drop-outs.

With very warm regards.

Viswanathan, Kerala, India



## LOOKING FOR THE RIGHT COMMUNITY

Judy and I and our children (Joel, 3, and Serendipity, 8) are looking for a community to join. I have lived communally for almost twenty years; together, we've visited numerous communities since our marriage in 1976 and lived with various people. Now we are looking for a community which is right for our family and our work.

Judy is a former art teacher who writes very well and enjoys counseling others. She is used to urban life and functions best with a variety of people. A healthy educational environment for the children is one of our main concerns. I'm a writer, printer, publisher, mechanic, electronics technician, inventor and private pilot.

After 16 years with the community of the Hutterian Society of Brothers, Bruderhof (in Paraguay), I spent several years living and visiting in all kinds of communities and working for the peace movement as a volunteer teaching offset printing. Now I do research into the future. Ending the arms race has been my top priority.

I now have reasons to expect the arms race to end within two years, but see our country heading for a deadly economic collapse. A real economic failure could lead to high unemployment, violence and chaos. With our city systems (utilities, communication, commerce and banking) so dependent on computers which could fail in a time of chaos, cities could rapidly become deathtraps.

We cannot prevent an eventual collapse of the capitalist economy. However, if the public understood the success of cooperative systems and that people could cooperate to share property and skills, loving ways to survive might be found. Overcoming media barriers to make that knowledge available to the general public is my current task and we are looking for an intimate community of people who are sympathetic to that work.

If you are, or know of, any community that might be right for us, please call or write. We are almost always available at (215)849-3237 or 849-1259, Aquarian Research Foundation, 5620 Morton St., Philadelphia, PA 19144.

Art and Judy Rosenblum



# Announcements

## NEW TESTAMENT CHURCH

in the 21<sup>st</sup> CENTURY

Rifton, N.Y.--The Bruderhof is hosting a conference titled A New Testament Church in the 21st Century: Searching for Answers in a Troubled World. Participants will join Bruderhof host families in work, worship, meals and recreation. Workshops will explore the gamut of current issues: Hunger, homelessness, prisons, death penalty, substance abuse, abortion, family life, third world, labor, race, nonviolence, church unity, church discipline and forgiveness, and the church in relation to the state.

Hutterian Brethren live in Christian communities of 100-400 people. Each community shares work, income, and property in common. The sole objective of the Brethren is to live out Christ's teachings unconditionally like the early Christian churches.

Some conference co-sponsors are Brethren Peace Fellowship, Jim Forest (IFOR), Georgetown Center for Peace Studies, Ernest Gordon (CREED), Jubilee Partners, Congressman Matthew McHugh, Mennonite Central Committee U.S. Peace Section, National Urban League, and New York State Council of Churches. Many will serve as resource persons.

The same conference will be hosted separately on four Hutterian Bruderhofs: Rifton, NY, June 10-12; Norfolk, CT, June 17-19; Farmington, PA, June 24-26; Robertsbridge, England, July 1-3.

For more information write/phone Art Wiser, Woodcrest Hutterian Brethren, Box C88, Rifton, NY, 12471, 914/658-3141.



### PLEASE NOTE--BOOKLIST UPDATE

Backyard Revolution now sells for \$13.00; School for the Young, \$10.00. Capitalism's Defective Medium of Exchange no longer available through Community Service. Guidebook for Intentional Communities, 1988, 48 pp, \$4.00 (\$5/postpaid). Human Scale in Schools, edited by Griscom Morgan, 1988, 24 pp, \$2.50 (\$3.50/pp).

### NOTICE TO MEMBERS

At Griscom Morgan's suggestion we are enclosing his publication Hope for the Future, a compilation of articles on economics and sociology written by him over the years. Though this is not a Community Service publication, it is relevant to the aims and work of Community Service. (See Ernest Morgan's review of it in our last issue.) We welcome comments concerning the ideas expressed and will print them under Commentary if they do not exceed 600 words.



### WANTING TO RELOCATE

Paula Rogahn, widowed and raising four children ages 8-15, is presently working as a teacher. She wishes to relocate somewhere in the west or midwest, preferably rural mountainous area, with the intent and purpose to start a new age school within the home. This would be economically desirable to any people with school age children grades K through 12 who ascribe to the earth centered holistic new age way of life. Paula is seeking a proper setting for fulfillment and would be amenable to settling and working in the same type of environment. She has diversified teaching skills. For more information write or phone: Paula Rogahn, 1532 Fifth Street, NE, Rochester, MN 55904, 507/288-8356.



### LOOKING FOR EXCITING PAID POLITICAL WORK?

New Society Publishers is the only publishing house in the USA committed to fundamental social change through nonviolent action. We're looking for two new members, one to work primarily in finance and one in order fulfillment. Both positions are available immediately.

If interested write: Barbara Hirshkowitz, New Society Publishers, 4527 Springfield Avenue, Philadelphia, PA, 19143.

## ABOUT OUR UPCOMING CONFERENCE



Our Community Service conference this year will be on the subject of "Building community as if the earth mattered." It will be held October 21-23 in Yellow Springs.

Susan Meeker-Lowry, author of Economics As If the Earth Really Mattered, and Chris Weiss, Executive Director of Women and Employment, and one of the women responsible for starting Womens World Banking, will be two of our resource people this year. Susan is also chairperson of the Economic Forum of the North American Bioregional Conference and editor and publisher of Catalyst, a quarterly newsletter for those interested in small-scale socially responsible investing.

Susan will offer new ways to participate in our economic system and still give expression to our consciously chosen values such as living in harmony with the earth, confronting poverty and injustice, overcoming feelings of helplessness and building communities which combine diversity and synthesis, integration and balance.

Our July/August NEWSLETTER will carry an article by Susan Meeker-Lowry on her particular concerns along these lines. Save this October 21-23 date and plan to join us then.



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### Membership

Membership is a means of supporting and sharing the work of Community Service. The basic \$20 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a non-profit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax deductible. Due to added postage costs, overseas membership is \$25 in U.S. currency.

### Have Your Friends Seen the Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send \$1.00 per copy.)

### Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

### Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

### Address Changes

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

### Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.



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*You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 6/88. The minimum membership contribution is \$20 per year. We do not send individual reminders to renew.*

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